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Fig. 86. Basket Traps.

224 fenced-in areas is not unknown to the Fang and is supposed to have been practiced more frequently in former times when the region was more abundant in these pachyderms.

The distribution of meat from the animals caught on the drives is regulated. If a huntsman, for instance, kills a wild animal in such a way that it dies on the spot, /138/ /Fig. 86 appears here in the original text/ he must give the meat of one forefoot to the first of his companions who appears on the scene. On the other hand, if the animal runs on, the first comer can lay claim to the entire forefoot, the second to the shoulder pieces (sbá') (1) of one

1. From the stem bă, "to divide"; these pieces are usually divided first because the animal falls down to the ground (which, after all, is also common property) with its shoulders first.

side, the third to the outside of the shank (ebŭ'n). Finally, the one who carries off the animal can claim the neck bones with some flesh (ebŏŏ) (2).

[482]

2. For he also carries the animal around his neck (placed over his shoulders); abŏ(g)e, bŏŏ = to carry.

224 672 682 In view of the excitable and stormy character of the Pangwe, it is no wonder that many of them on such a hunting expedition, where the coveted, delectable tit (tit, "flesh" and "game") jumps

224 out from the bushes everywhere, completely lose their heads and
672 start shooting blindly at anything that moves. On such occasions
682 it very frequently happens that a wild Nimrod shoots a hunting companion or a beater. Hunting accidents are the order of the day and make the unfortunate huntsman responsible to the family of the person killed. In order to mitigate the situation, one excuses himself by hiding behind the belief that some "evil" people or sorcerers can transform themselves into antelopes and, weary of living, let themselves be shot in this way in order, even at the end, to place their enemy in an embarrassing position. The hunter declares that this was actually the case at the moment of shooting, that he saw an antelope, fired at it, and that then a person was lying there; he therefore is not guilty. This excuse is of little help to him in the matter since the victim's way of acting by no means releases the unlucky person from the obligation of paying blood money in the amount required for the person he has killed or wounded. Nonetheless, it does reduce his guilt.

224 Individual animals are also driven into the nets when the dog finds their fresh trail. The animal's location is determined by closing in on it in a circle (a kiñ e tit), and with the help of the remaining villagers it is chased into the net. /139/

On a solitary hunting expedition (elõ,ñá), the Pangwe -- as was mentioned in the beginning -- more or less break down. There is no special word for "hunter"; nyũ a ngã III "he who fires a flintlock," has to substitute for it. On the other hand, nsũe me III is one who "catches" animals and fish. Only a negligible number of the enormous quantity of animals to be hunted in this forested land is killed without the help of traps, nets, and beaters. Of larger animals killed without such help -- aside from elephants -- the most common are boars and leopards (1) because of their value. In former

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1. Formerly a leopard was worth as much as a woman.

times buffaloes, found only along the large rivers (the Campo, etc.), were also hunted, and the hide was used for the well-known shields. Since the latter have become worthless with the introduction of the

1. Sexual Life before Maturity

561 Like Europeans, the Pangwe divide the individual's life into
856 three sections, the period of childhood, that of adulthood, and that of old age. The last period, however, concerns the Negro much less than the first two periods of life, because on the average death occurs at an early age. Sexual maturity represents the boundary line between childhood and adulthood, and the Pangwe emphasizes it very much because sexuality is at the center of his religious conceptions and /252/ finds external expression through the initiation into the cults. This initiation corresponds to our confirmation. The Pangwe acts as though a person before sexual maturity -- for the sake of brevity I shall call this person a child (mə̀ŋgo III) -- represents a stage antecedent to actual manhood, mət III, just as, say, the caterpillar is the stage prior to the butterfly.

774 If we think back on what was said concerning the soul in the
836 discussion of religion /Ed., not translated/, we remember that
864 the Pangwe distinguish two kinds of people according to the kind
882 of soul they possess: bəbi'n (uninitiated, good), and bongŭs (initiated, evil). Children (bə̀ŋgo) are bəbi'n, uninitiated, good, because they do not know sexual intercourse and, if they have become acquainted with it prematurely, do not know that they are committing a sin; indeed, they could not know since, after all, they are not initiated into the profound connections between sexual intercourse, life, and death.

882 In reality the situation is such that the Pangwe young people
824 are perfectly well informed, but officially each one must emphasize that he is a child, mə̀ŋgo, that is, good, unknowing, uninitiated as to sexual intercourse, even when he has long outgrown not only the actually innocent childhood (in the narrower sense), but also the period of sexual maturity. This point can be tested on any Negro between the age of ten and 20 years by asking him whether he already practices sexual intercourse. The answer will always be the same, be he a Fang from the bush or a Jaunde long since glossed over by a bit of civilization: "ma ne mə̀ŋgo (I am
● [672] a child, that is, innocent, I know nothing about sexual intercourse)."

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864 By this answer, he secures for himself the mild judgment with
[672] which we dispose of "silly boys' pranks."

For children, bə̌ŋgo, therefore, quite a different yardstick is applied; what they do, especially in respect to sexual matters, is not taken seriously.

834 bə̌ŋgo bă bə̌lĕ oson = children have no sense of shame, and
155 the other way around, adults do not display much towards chil-
864 dren (see homosexual life, Vol. II, page 131), since, after all, children simply do not know what evil (sə̌) is or what shame (o-so-n) means. If the otherwise, at least externally, very modest Negroes say this themselves, we should not hope to find many of the characteristics of a true, innocent ebi'n among the children. As a matter of fact their first playful imitations of
836 sexual intercourse as they observe older people performing it
838 begin at five or six years of age; between the age of eight and nine "playing parents" is nothing but perfectly conscious sexual intercourse, though it is generally regarded as a game and was cited to me in the category of "children's games" under the name ebə̌bă'ne-bə̌ŋgo (Ntum) or ebă'nebă'ne bə̌ŋgo (Fang). It is usually done in the forenoon /253/ in the dwellings when the parents are in the fields or absent elsewhere. The partners are not only boys and girls, but also boys among each other. Later, at the age of eight to 10 years and frequently somewhat beyond, many boys manifest a similar inclination towards members of their own sex, along with a sexual urge for girls of the same age. In view of the emphasis on maintaining, as long as possible, the outward appearance of modesty, the Pangwe boys make use of a device *whereby they come to an understanding "metaphorically."* A boy
[201] rakes some earth and sweepings onto a leaf, ties this hastily together like a food bundle, and gives it to the other. If the latter is ready to respond to the proffered affection, he will open the bundle and pretend to eat of it, saying finally, "ma mane a dĭi," that is, "I have eaten." If he is not inclined to respond, he will throw away the bundle, of whose contents he has full knowledge.

Concerning masturbation, see below, page 130

a job for profit and under the supervision of the lender. To lend on long terms with actual deprivation of possession of the object loaned is, on the other hand, a frequent atîñ. The same verbs mean both "to lend" and "to borrow": yôé is used for the loan-borrowing of a specific object, kɔ́lé for something within a class of objects or of a sum of money. The thing loaned is ndôñ or ékôla, according as the case may be, or, more frequently, mvôla, which means any kind of debt or credit (mbi mvôla = creditor; mvômvôla = debtor). The borrower is required to return in good order the ndôñ and what it produces or the ékola increased by avutan if he has profited from the loan. The borrower is responsible not only for the care but also for the use that he makes of the borrowed object, the lender, however, retaining a sort of joint and several responsibility vis-à-vis third parties whom the borrower may injure by means of the borrowed object (indemnity can be claimed by the victim of an accident from the owner who has loaned his bicycle to the author of the accident), and even vis-à-vis the borrower, if he comes to harm through the borrowed object.

From loan is derived hiring, indicated by the same word as the loan of a specific object, yôé. /This is/ a recently introduced form of contract, and its legal position is still vague. Like loan, hiring may lead to the giving of a pledge, éban. The éban often involved people until European legislation prohibited the pledging of persons, though it is still practised clandestinely. Today it mainly involves objects that can be returned, either to the lender or to a third person; ownership of the security may /80/ be transferred to the lender when repayment falls due, without extinguishing the debt. The pawning of ungathered harvest or even of plantations is more and more common; with plantations, however, the pledge covers rights over the produce rather than over the land itself. When a girl is pawned, the repayment of the debt, aju, is sometimes considered a sort of nsuba; as long as the debt lasts, in any case, the children of the pawned girl belong to her clan and not to that of the guaranteed creditor.

The contract for the loan-grazing of livestock, meyale kabat (yale = to raise, make grow) may seem rather peculiar at first glance. The owner of an animal turns it over to the ñyale, who must look after it and, at the expiration of the contract, return not only the animal but any young. The lender gets rid of the care of a flock—he is often sending it away, moreover, to escape an animal plague—

695 The following are some of the principal kinds:

694 A man is accused of murder. He will first have to be
672 seized; if that is impossible, it does not much matter. Since
619 members of the tribe stick together, another man will be
682 seized, no matter whom. If this cannot be done, the Fan may even take a man belonging to another tribe, who will be kept prisoner until his family and tribe, taking up the cudgels in their turn, capture either the culprit or a member of the culprit's tribe. One can see to what degree such solidarity may lead to retaliation.

695 Once a man has been caught, guilty or not, he undergoes
682 one of the following tests:

The dzismébiân is the eye ordeal. A person is brought before the chief, gagged and with his head pulled back. The practitioner takes a little pot made from the hard shell of a [278] small gourd called ngon, which is filled with a certain liquid consisting of vegetable poisons with an atropine base. The presumed culprit has the right -- and often takes advantage of it -- to require his own totem to be dipped in the liquid. The contents of the pot are then poured into his eye. If the eye stays in its socket, the man is innocent; if the eye is destroyed or raised out of the socket, he is guilty. (1) In the latter case

[171] 1. The same test occurs among the Bangala and Barundi.

he is immediately killed by a knife stroke. He may nevertheless ask to drink the test poison, provided that he is buying back his life for the first time. This is often permitted.

A second and more generally used ordeal is the following, called médzim mé ne ayôn, burning water. [561]

The practitioner boils water in a pot. When it comes to a boil, he throws in a wire ring, and the presumed culprit must retrieve it without burning himself; if his hand is injured, he is declared guilty, but if not, he is adjudged innocent and is dismissed. In such a case, the plaintiff himself is punished and must drink the test poison. The accused man has the right to